1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

Kanokupolu, or perhaps Tui Haa Takalaua, developed his own kava circle (fig. 1) as a secondary ceremony to that of the Tui Tonga. Along with it there arose minor differences of procedure. The two separate courts which thus developed were called metaphorically Kauhalauta (Inland-side-of-the-road), referring to the Tui Tonga; and Kauhalalalo (Shore-side-of-the-road), referring to the Tui Kanokupolu, and traditionally to the earlier Tui Haa Takalaua. The Tui Tonga's type of kava procedure seems to have given way everywhere to that of the Tui Kanokupolu, except on the island of Fotuhaa, where according to the informant Moungatonga, the Kauhalauta procedure is still followed.

In a formal kava circle in which the Tui Tonga presided, he received the second cup of the beverage, the first going to one of his matapules. The cup was carried to him in silence, his title not being called. In a formal kava circle in which the Tui Kanokupolu presides, the third cup is his. It is announced as "Ave ia maa Taliai Tupou" (Take it to Taliai Tupou). As Taliai Tupou is the name of the patron god of the Tui Kanokupolu, it would appear that the king impersonates the god. Anciently the Tongans poured out kava as an offering to the gods, as is done in Samoa to-day as an offering to the Deity. The kava drinking was the occasion for making welfare prayers.

In the accounts of the Kauhalauta procedure which follow no deity is mentioned. They appear to date from the time of the Tui Tonga, as reference to the Moheofo (the Tui Tonga's wife) indicates. The following translations are from a manuscript by the late Malupo, a matapule to the Tui Tonga.

If it is the illness of the Tui Tonga, or the sickness of a chief, and the country is in trouble, then these words shall be used, in mixing the kava: "The kava is diluted."

The person who is directing the serving says, "Diluted with a blessing."

Then the mixer repeats: "The kava is diluted."

The real significance is a prayer for a blessing by the means of the kava, because of the sickness of the Tui Tonga, or the illness of a chief, or any difficulty the land may be in. It is not right for any ordinary person to invoke the blessing. Only a chief, or a matapule who is a clever speaker, may do it; and it is not done at random; but only when the kava is diluted. At that moment he speaks.

The kava ceremony is performed also when preparing for war, or during war, or for a voyage, or for work that is to be done. In addition to performing a kava ceremony when the Mohefo expects to be confined, a prayer (*lotui*) is said that the child may be a son, and many prayers are offered by the people.

This prayer may also be uttered:

1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

origin, having been built a few generations ago, for pigeon catching, by Matauvave, the matapule of Tui Tonga, who had charge of that sport in Haapai. There was no house for the deities on this mound.

The informant translated Malimeihevao as "stealing your senses if you are liked," but an analysis of the word yields: *mali*, to smile or to marry; *meihe*, from the; *vao*, bush, which is quite in consonance with the attributes of the deity. Puakamopele was translated as "pig and stronger," but analyses as "pig and favorite, pet, or darling."

The sacred animal of Puakamopele was the gecko called *moko*, that of Malimeihevao was the owl called *lulu* (*Strix delicatula*). As already stated, Malimeihevao entered the owl, where he still dwells, through which medium he still meddles with the affairs of mortals. If a woman is pregnant but the fact is not public knowledge, the owl makes it known by calling near the house in which the woman lives. Likewise, if the owl calls near a house and then flies to the graveyard, it is a sign that death will soon visit that house.

Tui Haa Fakafanua

The deity Tui Haa Fakafanua is by Collocott and Tongan informants identified with Tutumatua of Fiji and with Moso of Samoa. One Tongan informant also identified this god with Seketoa of Niuatoputapu. It seems likely that these identifications, particularly the last, are in the nature of rationalizations.

Collocott (9, p. 156) describes the entry of this god into his priest. He manifested himself in the gecko, or to use the Tongan metaphor, the gecko was the "boat of the god."

Maufanga in Tongatabu and Faleloa in the island of Foa, Haapai, seem to have been principal seats of this god, although a third sanctuary was located in Lifuka, Haapai, on the site called Hahaia, now occupied by the Catholic church. Collocott's account (op. cit. p. 227) of the god refers especially to his manifestations in Tongatabu and to his connection with the chief Fakafanua. The ancestor of Fakafanua, the present noble of Maufanga, was Kinikinilau who probably lived in the early part of the seventeenth century (26, p. 69) so that the Fakafanua title does not appear to be very old. The exact site of the sanctuary in Tongatabu was called Vakataumai. The priest seems to have borne the name of Makaui. If tradition is to be relied upon, there was already a Makaui officiating in the time of Kinikinilau. It would be interesting to know whether the god of that time bore the name Tui Haa Fakafanua. Today the god is rudely referred to as Fakafanua's devil as well as by his true name. Collocott refers to the famous sanctuary of the god at Maufanga, which afforded protection to fugitives from vengeance. It was this sanctuary that was shelled by the French warship Astrolabe in 1827 (20, p. 268 footnote):

1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

Certain natural phenomena, though not being regarded as ominous, sometimes caused alarm. Earthquakes were believed to be caused by the movements of one of the Maui who is thought to support the earth. The apparent movement of the sun to the northern tropic was observed, though not the motive for alarm or ceremony. When the sun was farthest north the season was called *faahi tau momoko* (cold season). It marked the beginning of the year and the time of yam planting. When the sun was at the southern tropic the season was called *faahi tau mafana* (warm season).

An expected eclipse of the moon which occurred in October, 1920, though causing no alarm, was regarded as indication of strong wind in a few days. The moon eclipse is called *mate mahina* (death of the moon). Similarly an eclipse of the sun is called *mate laa*. Apparently the infrequency of sun eclipses is one reason why they cause alarm. One occurred in 1918 and was evidently the first seen by many people. Although they had been forewarned by a visiting astronomer, intense alarm prevailed. The informant who had never seen one before, and who was in the bush at the time, ran for his village as fast as possible. He said the ancient belief was that the sun was a god and was angry with people and showed anger by going out. Evidently some of this belief still survived in 1918.

The activities of certain birds and lizards were believed to be especially pregnant with indications of forthcoming events. The Tongans, even to-day, take cognizance of these movements to an extent that suggests the Malaysian observation of animal movements. The gecko (*moko*) is everywhere in Tonga an omen animal. It is regarded particularly as a barometer of impending weather conditions. If it remains quiet, good weather is indicated, if it is very active, a storm is imminent. This little lizard, sacred to the god Tui Haa Fakafanua, was taken aboard vessels anciently as a barometer. Another weather indicator is the frigate bird (*lofa*), rare in Tonga, whose appearance presages a gale or hurricane. The barking of dogs at night without evident cause is a sign of the presence of ghosts. Dogs bore place and personal names anciently and were fondled and talked to by their masters (usually chiefs). There was no belief that it was dangerous to address conversation to a dog.

Birds played by far the most important part as omen givers. The calling of the owl (*lulu*) immediately after lamplighting is a sign of a pregnant woman in the house, and if the owl calls over a house in the middle of the night, it is a sign of impending death. If the gallinule (*kalae*) cries close to a house, it is also considered a notification of impending death. A number of *fuleheu* birds (*Ptilotis carunculata*) flying together in a particular formation is called *fata* (bier) and is a sign of death. Another evil omen of the *fuleheu*, called *sipa*, consists in a number of them sounding the note of alarm. If a cock crows, soon after the time when the fowls

6: Collocott M-5 (no date) 1928 OU9 Tonga OU9

7. The good will of her husband's sisters is of importance to a woman: for example, one of the causes assigned for difficult labor is the ill will of the husband's sisters.

8. The literal translation of *taahine* is girl, maiden. This is a respectful term, used of chiefly women, irrespective of marriage or age. In the same way *tama, tamaiti* (lad, boy) is applied to men who are chiefs.

9. This line is difficult. It is perhaps a proper name applied to the sleeping wife. Utukaunaga is evidently a place name and translated it indicates the place where the man lies, and where his body, anointed with sweet oil, has been so foully used.

10. The expression *ia te'e tama*, was thus written by the writer, who took the story down. *Te'e* in this position is unknown to me; possibly it is *ta*, the rare article. It is provisionally translated "my."

11. Onemalama is the compound or area within which the compound of Lolomatokelau was situated. Haatafu, a wider name, is the village or area embracing Onemalama and other places. This is a very common feature of present-day nomenclature but possibly it was not so common earlier. This story does not appear to be recent and it is possible "in Haatafu" is added by the modern narrator to assist identification. It is said that the gathering of Tongans into comparatively large villages is a recent innovation, originating perhaps in war, and encouraged by the needs of present-day education and religion.

Pages 23-25. Sinilau and Hina, daughter of Puko

1. The expression "branching ivory" (*lei-mangamanga*) seems to be quite unknown to present-day Tongans, but probably indicates the female pudenda. "*Lei mangamanga* is probably connected with the *rei* of Atu" (13, no. 3). Best (3) writes of "the curious stone artifact of Atiu fashioned to resemble and represent the female organ."

Pages 25-26. Hina, Sinilau, and the jealous demon wife

1. The idiom for a pregnant woman's longing for a special food is rather striking. She is said to be pregnant, or to have conceived, to the food. In this instance: Hina *oku tuituia ki he atu.*

2. *Ko Vaihi e*, literally, "That is Hawaii" (17, No. 358).

3. Fatailangalanga, climbing fatai (*Cassytha filiformis* ?). *Fuhifamalama*, cluster of gleaming hala.

4. Kapala is perhaps the island of Kambara, Fiji; but several places, not islands, are also called Kapala (21).

Pages 34-37. Hina and Nukuokakala

1. Doubtless the dialect of Niua Foou, as spoken today, has been modified by the language of the main part of Tonga.

2. The steep rocky shores of Niua Foou afford little accommodation for boats. The natives support themselves in swimming with a long, light pole under the arm.

3. Firing a gun, the modern narrator's version of what was presumably the beating the drum.

4. *Mali*, that is, English "marry" (or French, *mari*), both used as noun, of either husband or wife, and as a verb.

Pages 39-41. Kulakehahau and Tongamauluau

1. The heroine's name is spelled "Tonga-maulu'au," and "Tonga-mauluau." The hero's name is spelled both "Kulakehahau" and "Kulakihahau."

2. The probable translation of Keuiafanafana is "Overcome by a whisper."

3. The respectful word for speech, *folofola*, is used properly enough by the maiden to her lover; *taataa*, an equally respectful term for blood seems less proper when used by the girl of herself. No one, not even the greatest chief, uses respectful terms of himself. Probably the exigencies of rhyme have forced the word upon the narrator.

4. In my copy of text, *kamosia* stands *kanosia*, a word which I do not know. I conjecture that *kamosia*, meaning signed to, beckoned, persuaded, is correct.

5. This is either the name of the man's compound, or simply a common noun meaning gathering place of companions.

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

86. Kai-aji fakatuha umu: Diner-out correspondent with food. 539 574

A man who keeps his eyes open and regulates his visits to other people's homes to correspond well with the times when a meal is to be got. (Compare No. 187.)

87. Kai halafaki: Eating on the short-cut.

This is not a very satisfactory translation. The word *halafaki* means to go round by some other track and wait on ahead for those who are coming along the ordinary road. As applied to eating the idea is to take food before the regular meal comes on, and thus to get ahead of others, waiting with satisfied hunger for them to catch up. 539 264

88. Kai malo ta-foa: Eating kindness that wounds. 539

Indicates a kindness that is spoiled by the way in which it is done, as of one who makes a present of food to another but accompanies his gift with unkind remarks. The recipient may eat the food but he is wounded by what it said to him. So generally of apparent gratification with that which hurts. 431 578 576

89. Kai meakai kovi: Eat bad food. 539

Get into trouble, be in difficulties. 264 183

90. Kai mea vevela: Eat hot stuff, that is, to get into trouble.

91. Kai melie: Sweet food.

Used of that which is specially good, or of persons of unusual excellence. It is used of Goliath in the best translation of the Bible into Tongan (that of the late Dr. J. E. Moulton).

92. Kai umu aipe foi i he ngaue ae malohi: Coward ever eating food through the work of the strong. 539 264

One of those bitter plaints, common the world over, of one man doing the work and braving the danger whilst another reaps the benefits. 571

93. Kaikai afua: Eating delicately, with special likes and dislikes. 539 264

Especially refers to the desire of a pregnant woman for particular foods, and used proverbially of conduct like that of a pregnant woman, or befitting a pregnant woman. 843

94. Koe kai ika pe ae jio ki motu: All the fish eating is looking at (or thinking about) an island. 539 484

If one stays at one of the small out-islands he will probably be well placed to get as much fish as he wants. Should one wish to go away for a holiday on an island, and enjoy the plentifulness of fish, but finds him- 262 152

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

582 602 604 the old lady wailed to everyone that she hoped to die before the marriage took place. The marriage did take place. The old lady did not die. In the twelve years since the marriage, there have been no children.

591 604 602 In the case just mentioned, the matter was complicated by the fact that Heu had to stay in Pangai to take care of the old woman. In other cases the wife would go to her husband's village to live. There the children would find their husband's sister to teach them respect. But the mother's brother would continue to reside in the mother's village. Then the children would learn respect, but they would find it hard to draw on the resources of the mother's brother. From all points of view, therefore, the system of relationships that unites one generation to the father's sister and the mother's brother of the preceding generation can best be put in operation if all parties concerned live in the same village or in closely connected villages. If this kind of residential requirement is impossible, then reciprocity of kinship tends to crumble before the blows of a logic of distance.

THE LIFE CYCLE

PREGNANCY

843 A woman uses several signs as an indication of pregnancy. She finds herself without much appetite and feels physically weak. She is also abnormally sensitive to bad smells. Menstruation ceases. Later there is darkening of the area round the nipples and a swelling of the breasts. There are no *tapu* for the husband during the period of pregnancy, but the mother must be careful of many things. It is *tapu* for her to wind things round her neck lest her baby be born strangled by the umbilical cord. She must not cut or pull buttons off her husband's shirts in the course of sewing and repair or her baby's ears and mouth might be torn or damaged during delivery. It is *tapu* to eat while sitting on her husband's sleeping-mat lest the baby's head become soft and swollen. It is *tapu* to eat or drink hot food or the baby will be born with a raw, reddish skin. Eating octopus or reef-foods is likely to give the baby a spotted skin; eating certain kinds of fish will prevent a development of

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

pubic-hair when her child reaches puberty. To drink coconuts opened at the bottom instead of pierced at the top will give her baby an abnormally large mouth. Commenting about, or criticising a person who has any physical defect will result in the child's being born with the same abnormality. Finally, it is dangerous for her to occupy any one position for a length of time, such as sitting upright for a long time or standing bent over her work. If she is not careful about this, she will suffer from abnormally hard labour.

Birth

The birth of a first-born child is a more important occasion than the birth of subsequent children. For the first-born, the father prepares a big feast when labour begins. He sends for the wife's mother to announce the event and all eat together. Both the mother's mother and the father's mother prepare special pandanus plaited mats and on these the child is placed immediately after birth. The other customs surrounding birth are similar for all infants.

Birth takes place within the house. A partition of bark cloth is hung from the rafters to divide the house into the family section and the mother's section. Plenty of soft mats are placed on the floor of the mother's part of the house. The mother's mother and the father's mother together with an expert medicine-man attend the mother. She sits on her mother's lap. The mother massages the back of the parturient and exerts pressure during labour pains. The medical expert sits in front of the parturient urging her to bear down with all her strength as the labour pains increase. He takes the baby with his hands as it is born, sucks the baby's nostrils to clear them of mucous, then turns the baby over on his hand and slaps it vigorously on the back to give it strength. The baby is placed on a bed of white bark cloth next to the mother. A wide band of bark cloth is wound round the mother's waist to give her support, and pressure is exerted until the afterbirth comes away. Cups of cold water are given to the mother to drink. The medicine-man ties the cord with a thread of cotton and places it against a bark cloth beater if the infant is a girl, before cutting the cord with a pair of scissors. If the infant is a boy, the cord is cut resting on a garden hoe. As the cord is snipped, the

16: Collocott M-5 (no date) 1921 OU9 Tonga OU9

825 613 644 779 The *kanuka* (mullet), the sacred creature of the clan called Fainga'a, *matabules* of the Tui Tonga. These *matabules* are descended from the hero Tui Motuliki, who was the son of the Fijian woman Sinailele (this name is perhaps connected with Hina, the widely recognised Polynesian goddess), and the bones of the dead Mani Atalanga and Maui Kijikiji. Tui Motuliki was even mightier than the great Maui, and whilst yet a child performed the most amazing prodigies of 773 strength and valour. The mullet was from infancy sacred (*tabu*) to 825 him, and an old tale relates that he prohibited its use as food by any 784 man. When he came from Fiji to Tonga he brought his *tabu* with 262 him, and the Tui Tonga is said to have extended the prohibition on eating it to all the men of Tonga. There seems to be no remembered custom to support this tradition so far as full-grown mullet is concerned, though there is corroboration of the statement that the young mullet (called *te'efo*) was *tabu* to the men.

825 776 773 The *veka* (rail) was the god of Manumua, a chief on the island of Eua. It was also the god of Motuku-vee-valu (Eight-legged-heron), a chief in the west of Tongatabu, and the father of Muni, of whom exploits are related very similar to those of Maui. It is said that Motuku-vee-valu and his descendants were chiefs in the west of Tongatabu before the present Haa-Ngata lords. This, if true, is a 825 very interesting statement. The rail figures prominently in the story [779] of Muni, guiding the hero, who had been cast into the sea at birth and was completely unknown to his father, to the old gentleman as he was hiding from his foe Bunga (coral), the chief of Eastern Tongatabu. [794] Those who belonged to the rail cult used to take the bird about [778] with them. This practice is indicated in the story of the birth of the beautiful Vae.

[644] [55] The *lulu* (owl) is mentioned as sacred to a family group in Haapai who belonged to the Falefa, already noticed as *matabules* of the Tui Tonga. Possibly it was sacred to all the Falefa. In passing it may be remarked that Falefa seems to mean "wide-spread," "widely ramified," like the water flowing on all sides from the pandanus (*fa*) in a heavy rain.

825 843 The best remembered feature of the owl's supernatural functions is its habit of revealing the pregnancy of women. If the owl hooted near a house in the afternoon it was known that there was a pregnant woman in that household. The meddlesome bird never blurted out its news unless for some reason the lady were keeping her interesting condition a secret, or were as yet unaware of it herself.

825 [787] The hooting of an owl near a house late at night was a sign that some disaster would befall the unlucky home.

[643] Toke-i-Moana, that Eel-in-the-Open-Sea, was the god of Uiha in Haapai, whose chief is Malubo. On his mother's side King George Tabou I. was connected with this family. Two of the king's sons are

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30: Collocott M-5 (no date) 1962 OU9 Tonga OU9

BIRTH AND PUBERTY

Before his birth the Tongan is protected by tabus which show the working of sympathetic magic. The expectant mother must not put any sort of girdle or necklace about her neck lest in labor the umbilical cord become entangled around the child's neck. The coconut for her to drink must be properly opened. There are two ways of opening a nut, one by piercing the little round eye at the stalk end, and the other by striking off the bottom of the nut, thus making a hole usually about two inches across. The pregnant woman must drink only nuts pierced at the top. Should she drink one opened by the other method her child's mouth will gape like the gaping coconut. She must not cut anything with a knife. Should she neglect this precaution her child will be marked by some sympathetic deformity, e.g., the hand may be deformed as though the fingers had been shorn off. She must not sit in the doorway of a house, lest, as she is partly within and partly without the house, her child's face reflect this local ambiguity by being differently formed on the two sides. The pregnant woman must allow no temptation to induce her to steal, as the child is sure to bear the mark of theft. Should the mother, for instance, steal a fowl and prepare it for the oven the child's legs may be trussed up like the fowl's, and so on of other thefts and their appropriate stigmata. In 1920 a woman bore a child whose hands were deformed as though the fingers had been cut off. She was questioned, and confessed that during her pregnancy she had stolen and cut up a fowl. These prohibitions for a pregnant woman apply with especial force against unauthorized meddling with her husband's possessions, though if she obtain his permission to use anything belonging to him she may do so without fear.

After confinement both mother and child are smeared with turmeric, and the mother must not leave the house or bathe for five nights, or, as we should say, five days. Bathing was also prohibited for a fixed period, in this case three nights, after a boy had undergone the operation of supercision, which is performed at the approach of puberty. After three nights the boy goes to the sea and bathes, this bathing having been called in my hearing, though doubtfully, the tabu bath. At about the same time the long lock of hair left on a

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[For a list of Tongan words on disease and medicine, see Category 192, pp. 14-19.]

77: Whitcombe Y-3 (no date) 1930 OU9 Tonga OU9

Fish nets (*finaki*). A fish net is made from the leaves of the coconut palm. The roots are plaited into a round net very much like a lobster net; when ready it is sunk in the sea, weighed down by a stone or some heavy weight. The fish swim into an opening in the net.

USES OF THE COCONUT PALM

The coconut tree is considered by the natives to be the most useful tree in Tonga. It is indispensable in house building, and the number of articles made from its wood and leaves is remarkable. The heart of the tree is used for making walking sticks, the bark for medicine, the roots for a kind of fish net called *finaki*, the leaves for baskets, thatching houses, and making mats and flooring. The uses of the fruit are innumerable.

As a medicine the fruit is given to pregnant women to increase the supply of breast milk. For this the green nuts are used. A newborn child is always given *namoa*, which is made from the roasted flesh of the ripe nut. This roasted flesh is chewed by someone, usually a woman, and when taken from the mouth is rolled in a piece of *fetaaki*, squeezed, and the juice given to the child. This is his only food for four days.

Ripe coconuts are valuable for copra, which is the dried flesh. This is sold to European markets largely, where it is used for soap, candles, oils, and a variety of products. The shells of the coconut are burned and made into charcoal (*malala*) for ironing. Kava cups also are made from the shells.

No native food is considered complete without the presence of coconut in one form or another. Yams, fish, and bananas are usually cooked in the milk extracted from the flesh of the ripe coconut and strained through coconut fiber.

Brooms are made from the ribs of the leaf, and the leaf stem is used for stirring oil, also as weights for tapa which is spread on the ground for printing. The bark (*kaka*), which surrounds the leaves at the body of the palm, is used to make bags for wrapping arrowroot and medicines.

The several varieties of coconut palms have different uses.

VARIETIES OF COCONUT PALMS

KAFA. The nut is gathered when green and husked, the husk put in a native oven and left for two weeks, after which it is taken out and beaten to remove all the dust. The fiber thus obtained is plaited into mats.

78: Weiner N-4,5 (1969) 1972
OU9 Tonga OU9

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137

RHAMNACEAE
(Buckthorn Family)

ALPHITONIA ZIZYPHOIDES (Spreng.) A. Gray

toi

This large tree is frequent in Tonga and is distributed also from Sumatra and the Philippines eastward to Polynesia.

278 In Tahiti the bark enters into lotions for treating eczema (19).

[171] In Tonga the liquid derived from the [757] boiled bark is drunk in cases of constipation, [841] for coughs, headache, and menstrual pain.

RUBIACEAE
(Coffee Family)

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CARINTA HERBACEA (Jacq.) W. F. Wight, ex Saff.

tono

This pantropical species is occasional in Tonga.

278 In Tonga the leaves are crushed, placed
846 in a cloth, and then squeezed in a small quantity of water. The wet cloth is sucked by newly born infants. The liquid is thought to help make the meconium pass.

278 GARDENIA TAITENSIS DC.

siale

137 Frequently planted in Tonga for its flowers, this species occurs also in Fiji and throughout Polynesia.

278 In Tahiti an infusion of the flowers is taken as a remedy for migraine headache
171 (19). In Niue the root-bark is considered a treatment for headache (31), while in the Philippines the fruits of *G. pseudopsidium* (Blanco) Vill. are used against smallpox (8).

278 In Tonga an infusion of the bark mixed
757 with sugar and lime juice is employed to relieve nausea, headache, and weakness in pregnancy. A plain infusion of the bark is [843] valued as a cure for hallucinations thought [775] to be caused by the ghost of a deceased [828] relative.

GUETTARDA SPECIOSA L.

278 *puopua*

137 This tree is commonly found near the shore in Tonga, and is widely distributed throughout Polynesia.

[p. 444-A]

102: Brierly T-3 (1850) 1852
OU9 Tonga OU9
Tongatapu

place to see something of the usual occupations of the natives at their homes. One of the things, that strikes a visitor most upon his arrival. at Tongatabu, is the incessant hammering which commences at daybreak, and continues without intermission until about noon. To satisfy ourselves as to the cause of this, we entered the first house in which we heard the noise, and found two women engaged in making tappa, or native cloth. They were seated on the ground, one on each side of a log about 6 feet long and 6 inches square, which was raised just clear of the floor by means of short bits of stick placed under the ends of it. Each woman had a piece of the bark, of which the tappa is made, laid before her on the log, and was beating it with a wooden mallet about a foot in length, the handle being rounded, and the striking end square, with grooves in the sides. They wetted the bark from time to time, sprinkling water upon it from a large wooden bowl that stood upon the ground beside them.

In another hut a woman was shaving the head of a young child with a bit of glass broken from the neck of a bottle, dipping her finger into a cocoanut-shell of water and wetting the place as she went on; the little brown head became perfectly smooth and shining under the operation, which was so skilfully performed as not to disturb the child as it lay fast asleep on her arm. They call this operation fa-fai-ulu; literally, shave the head: shaving the chin being called te-lee kava, razor the beard.

In the next hut two men were busily employed in rigging the model of a canoe, to sell or barter on board the ship; they were very intent upon their work, leading all the ropes correctly, and finishing every part with great care.

In one house we found a native artist, a woman who made designs for patterns on tappa. She was at work, and had several lying by her which she had just finished. In a corner of the hut lay a pile of enormous yams, some of them being upwards of 4 feet in length. This store, together with other provisions, had been collected by the husband against the confinement of his wife, which appeared likely to take place very soon. The man sat watching her, and nursing a fine boy, and seemed quite proud of the attention with which we regarded his wife's performance.

In the course of our exploring excursion we called upon the principal man of the place, who had presided at the school examination in the morning. He was sitting alone in one corner of the matted floor of his house, and welcomed us as we entered, desiring us to be seated beside him. The house was in no way superior to the generality in the place, except in being a little larger and having the court-yard round it more carefully kept; the only piece of furniture in it was a large kava bowl, which hung up in the apartment. In a corner of the court-yard lay,